THE MISSIONARY

HERALD

AT HOME AND ABROAD

NOVEMBER · 1943

Prelude to Peace

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Daily Devotions — A Denominational Devotional Quarterly

DR. WILLIAM E. GILROY, *Editor*

In response to continuous and insistent requests from our pastors and lay people the Commission on Evangelism and Devotional Life is publishing this denominational devotional quarterly. The material is prepared by our own pastors and leaders and is written especially for this booklet.

The contributors include Frederick W. Alden, Chairman of the Committee, Moderator F. Q. Blanchard, Richard F. Beyer, Gaius Glenn Atkins, Amos N. Wilder, S. R. Harlow, Roy L. Minich, Harry R. Miles, Charles S. Jones, Wilfrid A. Rowell and many others. New contributors are added each quarter.

If your people are not already supplied with this devotional for home worship, start its regular use with the fall issue now available. Chaplains are using many thousand copies and highly praise its helpfulness.

The fall issue (October-November-December) is now being used in many churches. The winter issue (January-February-March) will be ready December 1. This issue will contain part of the Lenten devotions prepared by Dr. Gaius Glenn Atkins for *The Fellowship of Prayer*.

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At Home and Abroad

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UNTIL humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs, social reforms or political arrangements can ever build a civilization which will satisfy the insistent needs of humanity.

We who believe in Christ—and love him—face heavy responsibility today. We know that only as humanity builds on the fundamentals that Christ taught can it go forward. And as Christ trusted his little group who loved him 1900 years ago, so he is depending upon us today.

Our task is clear. God grant that we may not fail him!

FRANCIS B. SAYRE,
Former High Commissioner
to the Philippines

Editorial

A man once fell from the roof of his house, and when asked if the fall had hurt him, replied, "No, the fall didn't hurt. It was the stopping that nearly killed me."

And the most critical moment of this titanic war will come when *it* finally stops. Polls of public opinion indicate that some of us are already aware of this. Of post-war talk, there is no end, although the bloodiest phase of the war is still ahead.

But while others are wrestling verbally with political post-war problems, it is time for us in our churches to be thinking of the Christian things which must be done actually!

There are no substitutes for the boldness and realism and sacrifice which will be required of our "polite piety and padded pews" in order to make the mission and message of the Lord Christ effectively relevant to post-war necessities and opportunities.

This edition of the *Herald* does not offer a post-war blueprint for our churches.

It sounds a clarion call to you, the reader, to enlist now in the yet unseen but mighty army of those who will be prepared to serve the ethical, spiritual and material needs of the new day ahead.

If we think that we can have the world we want by simply wanting it, we are guilty of reviving that old illusion of "the little world war."

Therefore, enlist now—by pledging to keep more fully informed of a Christian's opportunities and obligations, to sustain the task and mission of our churches more generously by your prayers and support, and to share and participate more actively in the potential program of your local church.

Andrew Vance McCracken

Our Responsibility In Post-War Europe

By Samuel McCrea Cavert

Fox Photos, Ltd.

Bombs destroyed the Church of the Pilgrim Fathers, London. A memorial to the men and women of the "Mayflower," it descends from England's first Independent Church

IT is already clear that it may prove harder to win the peace than to win the war.

A year ago in Switzerland—a little island of neutrality in the European ocean of conflict—I had an unforgettable conversation with a group of Christian leaders of a half-dozen different national backgrounds about their hopes and fears for the period after the war.

What lies before us is not merely a peace conference and a treaty but several years—probably a decade—of patiently helping in tasks of reconstruction in the same spirit which we have devoted to achieving the military victory.

The task of post-war relief and

The pastor of one of our churches in East England inspects damage done by bombing

reconstruction in Europe will be stupendous!

The major part of physical and medical help will have to be provided by governments, for only governments will be able to command adequate resources.

But the people of Europe will need more than food for the body; they will need sustenance for the soul also. They will need faith and hope and love.

To provide such resources for the spirit of man—as well as to share in caring for the body—will be supremely the opportunity of the Christian churches.

It will be the distinctive task of our American churches—a task which no other agencies will undertake—to help put the Christian institutions of the Continent on their feet again so that they will be able to do what only they can do for their own people.

Owing to the totalitarian character of this war the churches have been far more deeply af-

This Plymouth church lies ruined, the door barred for a time, but its congregation carries on with work and worship in a near-by hut until the church can be rebuilt

fected by it than in the first World War. Several denominations have passed through such radical conflicts that their structure is gravely disrupted.

Yet these very churches, as a result of their years of struggle, have developed a stronger sense of their responsibility to the nation as a whole and will be spiritually ready for fresh efforts both in evangelism and in Christian social work. It will be our opportunity to help them to serve their own people.

This program of reconstruction, so far as one can now see, must include:

1. The restoration of ruined churches and other buildings of Christian service;

A Protestant church somewhere in France has also felt the fury of modern warfare

2. Enabling Christian institutions of mercy, such as those which care for the sick, the poor, the orphans, the aged and refugees, to enlarge their work in view of the increased need for physical relief due to the war;

After the bombing—morning sunshine shows the night's damage to a South London church. Hundreds of buildings like this must soon be restored to active service

3. Replenishing the resources of churches and Christian movements whose funds have been confiscated;

4. The reconstruction of Christian youth organizations which have been disrupted;

5. Provision for the training of a new supply of pastors, now sorely depleted, including aid to theological schools and scholarships;

6. Assistance in the production of Christian literature, now almost at a standstill in all the countries under the Axis.

So vast a program cannot be carried out merely on a denominational basis. It must be approached in a truly ecumenical spirit and be an expression of a Christian solidarity in which each group recognizes each other group as members of the one Body of Christ.

All the churches which can help must help all the churches which need help.

The keynote of the whole effort must be one not of denominational extension but of working with and through the churches in each country using a general plan which is understood and accepted by all.

At a meeting of the Continental members of the Provisional Committee of the World Council, held in Geneva, it was therefore proposed that a Department of Reconstruction of Christian Institutions in Europe should be created within the World Council.

Its functions would be:

1. To survey the needs of all churches and organizations which are related to the ecumenical movement;

2. To bring these needs to the attention of the churches which are able to help;

3. To register all projects of aid from one church to another and to coördinate these projects;

4. To formulate and develop relief projects in cases in which it is asked to do so by one or more giving churches.

The Congregational Christian churches have been in the very forefront in assuming definite responsibility in connection with this program of reconstruction in Europe.

The work which Tracy Strong, Jr., in Geneva, and William K. Grobel, in Lisbon, are doing for refugees, as portrayed in recent issues of THE MISSIONARY HERALD, is of the highest importance.

Another contribution of the first order is the sending of Theodore C. Hume, pastor of the Claremont, Calif., Congregational church, to Europe as our American church representative in the Department of Reconstruction of the World Council.

Dr. Hume will remain in Europe to familiarize himself with the entire range of post-war problems as they relate themselves to the churches, to collect all relevant material concerning the needs of the European churches, and help formulate the necessary plans of reconstruction.

Samuel McCrea Cavert is the General Secretary of the Federal Council of the Churches of Christ in America.

TIMELY BUT TIMELESS

Mary Gwynn's Camp
Brevard, North Carolina
August 16, 1943

Dear Bob:

Yesterday morning I started out well before church time here to pay my laundry bill at a nearby mountain home. It was a perfect day and I was comfortable in old blue slacks and a clean white shirt for Sunday morning.

At the turn of the road I heard gospel hymns, and smelled a church. When I spied the tiny unpainted shack on a knoll I slipped up the walk beside it to hear better. And so I was able to see how close to the wall and door the back seat was. I slipped in, slacks and all, and was ready to lift my voice in "Sweet Hour of Prayer" with the best of them.

The best was pretty good. The low roof magnified the voices like singing in the bathtub, and the songs rolled out--slow, nasal, vigorous, loud and touchingly real. There were about fifteen adults and as many children, mountain people. I was self-conscious about my slacks, but I sat up very straight to let my shirt show above the seat back--it was clean!

The prayers were called for from the people. Three men prayed--the Lord descending and filling their mouths with thundering phrases. I was most moved by one old fellow who besought "infinite pity on those poor young Japanese men who go into battle believing that they will go to Heaven if they die in the field. Forgive them their ignorance and help us to send people to teach them aright when this war is over." The petitions for our men on land, sea and air, improvised and heartfelt, reached in an unbroken chain right back to "St. Anne"!

A young visiting minister, only two years out of whatever schooling he had had, rose then, and preached dramatically on the church as the one unchanging "insitution" in a changing world--his grammar was perhaps consciously bad, since he felt that "us mounting people can better understand the gospel said in more plainer and simpler words." He was so naive, so touchingly sincere, and was groping for so much that is thoroughly true. He finally came to an abrupt end and pronounced a benediction.

I left the church in the hot noon sun feeling blessed and heartened--that all over our country, countless groups of simple, nameless people are pouring the earnest of their spirits into such seeking and petition. Whatever is going to happen at the "Peace Table", there are, there always will be, the nameless ones, sitting, so our pastor of yesterday would say, at the Lord's table. I can't be utterly pessimistic about the future of the world.

Greetings to all

Flora

HELPING THROUGH PRAYER

By Fred Field Goodsell

DURING November and December those who follow daily the Prayer Calendar of the American Board will be remembering missionaries of the Board in Turkey, Syria, Greece and Bulgaria who are united in the Near East Mission.

War conditions in these countries, especially in Greece and Bulgaria, have had tragic results for all their people. Turkey has remained neutral but has been the center of a whirlpool of concern and activity. None of our personnel remain in Greece or Bulgaria. We expect that they and new recruits will return in due time and will be largely concerned at first with relief and reconstruction. In Turkey and in Syria there is increased activity.

The history of the Near East Mission should stir our hearts. Every decade since Pliny Fiske and Josiah King went into those parts in 1819 has been full of thrilling events. The gospel of Christ has been making its way in spite of mountainous obstacles.

We must remember that at one time the countries of the Near East, bordering the eastern shores of the Mediterranean, were predominantly Christian—at least in name and allegiance. Many of the older churches survive—Orthodox, Roman Catholic, Coptic, etc. But these lands today are predominantly Moslem—followers of the Prophet Mohammed.

Our witness has been both to the weary and often encrusted older churches and to the Moslems. It has been like new wine in old bottles.

Today our work follows two general types: Institutional, and coöperation with indigenous churches. In Bulgaria, Greece and Syria there are groups of substantial, self-directing evangelical churches which look to our missionaries for understanding coöperation along many lines—literature, counseling, theological education. In Turkey our witness is channeled largely through schools, hospitals and clinics, and literature. Our schools and clinics are very popular, not because they cost less—which they do not—but because the people seem to think they adhere to higher standards of character and service.

The cost of our service in these four countries, other than for maintaining American personnel, involves the preparation, production and distribution of Christian literature, small subsidies to several schools, provision for the travel of pastors and missionaries to conferences, contribution to central budgets out of which grants-in-aid are made to churches on the way to full self-support or in distinctly pioneer situations, scholarships for theological students, and maintenance of our share in the Near East School of Theology, Beirut, Syria, the one theological school of the whole area, in which we coöperate with the Presbyterian Mission in Syria.

Of special importance and urgency is our new literature program in the Near East under the very able direction of Dr. J. Kingsley Birge. Christian literature not only goes where personal messengers do not or cannot go, but it usually stays longer and works harder!

Devout Moslems of the Near East believe in prayer and engage in it regularly five times a day. Shall we Christians do less, especially when we have Christ's example and instruction?

Douglas Horton Introduces . . .

TRUMAN DOUGLASS

★ ★ ★

HIGH anticipations have been running through the national offices of our Fellowship since the election of Truman Douglass of St. Louis as Executive Vice-President of the Board of Home Missions.

This is not a purely executive position and never has been. Administrative demands are part of it, as bones are part of the hand, and any man who did not know and obey the basic laws of good administration would be foredoomed to limpness and eventual failure; but the position requires more of its incumbent than executive gifts.

To it Truman Douglass will bring the essential quality of courageous imagination—if imagination be defined as the ability to sense trends in human affairs before they take shape. Though such a gift may make a coward of the cowardly, in the spiritually vigorous it provides the vision which is needed for such an office as this. Dr. Douglass' labors in behalf of contemporary youth, of Americans of Japanese descent, and of the underprivileged of various types, attest his ability to see and look steadily toward forces and possible futures to which most of us are blind.

Perhaps all is said when Dr. Douglass is described as a churchman. A humble man, he has in his humility the first mark of membership in the Church of Jesus Christ, and to all others who name the name of Christ he feels a kinship. This ecumenical outlook will make him a dynamic member of the group of leaders of many denominations whose offices cluster near 287 Fourth Avenue.

His churchmanship, however, has content as well as inclusiveness. He is among those who are ushering in

Dr. Douglass brings to his office the best intellectual tradition of our Fellowship

a new day for the Congregational Christian Churches by delivering them from the deadly notion that they are *community* churches, that is, churches established by the community like local clubs, and redirecting them to the truth apprehended by our fathers, that they are community *churches*, that is, societies called into being in village, town, or city by the act of God in Jesus Christ. He is a prophet of our new vitality.

For these and many other reasons we welcome him as he takes his place among us. "A Church being free," says the Cambridge Platform, "cannot become subject to any, but by a free election. Yet when such a people do choose any—then do they most willingly submit to their ministry in the Lord, whom they have so chosen." We are confident that Dr. Douglass' ministry will be "in the Lord;" and to him in such a ministry we pledge our coöperation.

China says, "*Come back please!*"

By Albert C. Hausske

WHEN I called on a good friend of mine prepartory to leaving for West China, he urged me not to go in "times like these."

"Can't the Chinese do what you have been invited to do just as well?" This friend is a loyal churchman, an able lawyer, and he is not "anti-missions" either.

He was voicing, in part, what is, I believe, in the minds of many Christian people—why spend more time and money now? In other words, let's wait awhile until conditions settle somewhat. Then, too, he was thinking of the traveling dangers and also of the more or less immediate

future with all its uncertainties.

I do not minimize the dangers and the uncertainties, and know fairly well what lies ahead regarding the journeying hazards and other difficulties to be encountered. And neither do I feel too happy about leaving my wife and family, knowing full well that it may be years before I see them again. Never have I felt what "home" means more than at this time.

But there is a great work to be done in China! Between relief with its essentially temporary nature and mission work with its comparatively stable program, there is another zone of grave Christian concern—it is concerned with fundamental problems and long-range programs, and goes beyond the evangelization of individuals to share with them in building a Christian World Community. This is the greatest challenge facing the world today!

As to the question about the ability of the Chinese doing the work, I for one, having worked with them for twenty-one years, can say that they are as capable as anyone else and perhaps even more so.

It is not a question of ability but it is the importance of maintaining the much needed contacts with our Chinese friends. If, as now, we Americans find it necessary to make these contacts from a military standpoint, and also are looking ahead to the continued commercial contacts which we have had for years, such contacts having been good, bad, and indifferent, should we not continue to maintain and increase our Christian and cultural re-

The front gate and hospital of Yenching University, one of the valiant Chinese universities which are now carrying on courageously as refugee institutions in West China

lationships which we have enjoyed for decades?

We cannot let our Chinese friends down now. The very fact that Dr. Y. P. Mei, the president of Yenching University, sent an appeal to the Board for my return is evidence that the Chinese themselves still want the missionaries. His request and desire is, however, just one of a great many appeals for both new and former workers. My work in the past has been in hospital administration, but now I return to act as controller for Yenching and also as treasurer for our American Board work in West China..

I feel honored to be a part of its present staff now that Yenching is refugeeing in Chengtu, West China. In a letter of mine to our friends I also mentioned the fact that one of our sons had his first year's university work in Yenching while it was still on its beautiful campus just outside of Peiping. Then, too, our "adopted" Chinese son, Mark Wu, now doing such splendid work in the Oberlin-in-China refugee middle school and college not far from Yenching, is also an alumnus of Yenching.

At present Harold W. Robinson, one of our returned American Board men, is acting controller of Yenching, but there is greater need for his services in our

Students and professors of an American-supported university trek into the interior to establish a new college-in-exile. Their brave determination deserves our help

One of these "Warphans" may be a future leader of China. Madame Chiang's helpers have cared for thousands of such children, but thousands more look to us for aid

Jefferson Academy, recently established in Free China, so I go feeling happy that he can be released for that work. With more and more of the American Board projects finding temporary outlets in West China, the need for the mission treasurer's work is also increasing, which was so nobly carried on first by Mrs. Riggs in spite of her heavy schedule of other work and now by Mr. Robinson. It is also important that as many of us from the North China Mission as possible be ready to return by the "back door" into our North China fields when the Japanese relinquish their control in that whole area.

Those of us who will be in West China at that time will have an enviable opportunity and privilege to renew our fellowship with our Chinese Christians who are carrying on under many difficulties. And the sooner these contacts can be made the better. Three of our men have already gone to West China, three women workers and myself are ready to sail any minute and may be on the high seas before this goes to press, and more are preparing to return as soon as the "referee" says "go."

No, the time has not come to stay at home. The more workers sent out now the better, for not only do the Chinese want us back but America needs, in an ever increasing manner, to make more Christian contacts with our Chinese friends.

Perhaps in this way we can prove to them our sincere regret for the help we gave Japan in supplying her with the war material with which she ravaged China so cruelly.

TALES OUT OF SCHOOL

By Harry Thomas Stock

A WORLD friendship project for small children can be a thrilling experience.

Such was the feeling of the teachers of the primary department of the River Edge, N. J., church school last Christmas.

Thinking of Christmas as a world celebration of children, the department tried to experience with children in other parts of the world their games, songs, stories and traditional customs by telling their stories, playing their games and singing their songs.

They played Mexico's piñata game. They trimmed a tree with flowers and flags of many lands, as Swedish children do. They made box scenes like those of Polish and Czech children. They constructed a German Putz. They made little red capes and sang the carols of the Czechs, and had a processional to represent the Star Children of Sweden. They visited Japan in a story about Kuko's tiny house.

Each Sunday morning there was a display of articles characteristic of one of the countries under discussion. And always they spoke of the little Babe in the Manger whose love and life had made possible for children everywhere all the joy and fun of Christmastime.

The children thought and spoke of little Chinese friends who had lost their homes and sometimes families because of the war. As a result they decided to save their pennies and try to raise twenty dollars, which would support a Chinese child for a year.

After Christmas, the primary department studied China as a project. On Sunday mornings the children sometimes approached the picture of a Chinese boy gazing wonderingly at a bird. Their eyes would drop to the little brass bowl beneath—which received their pennies. Sometimes there would be a visible struggle on a small face, as a pocketbook would be clutched in a little hand—and sometimes the pocketbook would be carried away unopened.

A gay costume brightens a Christmas party

But oh, the thrill which comes when an opened purse disgorges a few pennies or, now and then, a dime, and it becomes clear that Mary or Johnny may not have candy today, but a little Chinese child will have rice tomorrow.

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

THE 1942 Year Book presents facts that photograph lights and shadows in our Fellowship. We are now a company of 1,077,346 people who have pledged allegiance to Christ and His cause in the world. We brought to the altar of service to "others" $2,557,485 and we contributed $15,316,072 more to maintain our churches and their work locally.

These are bright lights. They shine undimmed until we begin to break them down into smaller units. Then shadows appear.

We are proud of the American Board and its overseas work in building Christian character, goodwill and world peace. Yet we gave less than a penny a week per member to this work. We know that the Board of Home Missions is a tower of strength for under-privileged peoples, Christian race relations, and the strengthening of our churches. Yet we gave only 3/4 of a penny a week per member to this work. Our Council for Social Action ventures in pioneer areas of vital Christian need, yet we gave them only 7/100 of a penny per week per member. Our Committee for War Victims and Services represents relief from suffering, and service to men and women in national and industrial work of immeasurable value, yet we give less than 1/2 cent per week per member to this work of mercy and helpfulness. To these and all other benevolences we give less than a nickel per week per member. This is the record for 1942.

What about 1943? The first seven months showed an increase of 10.98% over the same period of 1942. Will we hold that rate of gain throughout the year? The work calls for a 20% increase for the year to meet the great advance in costs of living, maintenance and administration; and the compelling new opportunities for Christian ministry. Facing this need the Ad Interim Committee of the Missions Council made up of representative men and women of the churches sends forth this call:

One hundred thousand new givers, this year, to the Church and the World Mission of the Church, through the Every Member Canvass or its equivalent.

This is an attainable goal. Many young people are earning good money for the first time and can make a "first gift." In many families more members are earning than heretofore. Many families hitherto unable to give are now able. Many people now see as never before the value of the church to world affairs.

This is a timely goal. When all taxes are paid, and all bonds bought, there will still be more people with more money to give to noble causes than ever before in our generation. To widen the base of givers now is to lay the foundation for adequate support of Christian service to the world in the reconstruction years ahead.

This is the year of opportunity. Let's widen the base of givers, lift the level of giving, and deepen the fellowship of Christian compassion and comfort defined as

"Your pain in my heart"
and
Brave together"

A. D. Stauffacher

The Every Member Canvass gives each canvasser and contributor a share in his church

Something from Everyone

By Frank Lincoln Edwards

THE Christian who faces honestly the desperate needs of the world today is sure to know heartache.

At home and abroad, the Church meets far greater demands than can be answered with the resources made available by our benevolent gifts.

Do you realize that, on the average, we give only about a nickel a week per member for all our benevolent work?

Even more distressing is the fact that only one out of three of us gives anything at all to the work beyond our local parish!

The Every Member Canvass (or its equivalent) provides a splendid opportunity to do something about this in our churches. But, let it be remembered, there is no magic in a name or plan.

The Every Member Canvass will work only as well as it is worked. What then . . . ?

1. Get the facts to the people. When the people know, they want to share. Use literature, classes, sermons, illustrations. Present missionary speakers. Let your people know the thrilling story of our world-wide church. They will take pride in it and delight to share in its support.

2. Widen the base. Arthur O. Rinden tells how our churches in China adopted the slogan, "Something from Everyone." Despite the poverty and distress of the Chinese Christians, several of their churches have actually achieved this goal.

Our Missions Council is asking for 100,000 new givers this year. Set your own sights high! Let's keep up with the Chinese! "Something from Everyone."

3. Make careful preparation and give adequate training and instruction to the canvassers. Train them as thoroughly as though they themselves were the sole source of income for the entire amount of your budget.

Your Every Member Canvass can be successful this year—more so than ever before. Plan carefully and work diligently.

Give each member of your Finance or Canvass Committee the *Fall Packet* which you can order from the Missions Council.

Mr. Edwards is the minister of the Emmanuel Congregational Church, Watertown, New York.

MISSIONS AND THE PEACE

By Wilbur S. Deming

WHEN the peace settlement finally arrives, what will happen to Christian missions?

Will they recover from the recent blows that have befallen them? Will the doors again be opened, for example, in the areas now dominated by Japan?

Or will history repeat itself in terms of another spiritual slump at the close of this present war?

II

It is generally conceded that the peace settlement will sound the death knell of the colonial system familiar to the 19th century and often referred to as the white man's burden, or imperialism.

Under the aegis of a benevolent colonial administration, the missionary frequently had a position of protection. What will be the effect of the elimination of the colonial system from our world scene?

It is also believed that the peace settlement will plow new furrows in the field of racial adjustments. The people who live in China or India will no longer accept a position of racial inferiority. They will insist that their place in the world of the future be in accordance with their intelligence, culture and contribution to human welfare.

As a result of these and other reorientations, will doors be closed to Christian missions? Or, on the other hand, will Christians in America and Europe lose the will to witness, on the ground that imposing obstacles have arisen? What does the future hold in store?

III

It is the conviction of this writer that Christian missions are looking forward to a great era of expansion and usefulness. Such a development would seem to go hand in hand with any effort to create a community of nations.

There may well be a temporary let-down, due to exhaustion, following the tremendous efforts to win the war. But such a slump should not prevent the slow building up of a new spirit in international affairs. If statesmanship is to stress goodwill between nations, then Christian missions have a gigantic task awaiting them.

When the General Council at Durham approved the resolution to enlist a hundred and fifty, or more, new missionaries to be sent out as soon as conditions permit, it demonstrated its faith in this new era of Christian missions that awaits us.

Presumably the first major impact of Christian missions in the decade to follow the peace will be in the field of rehabilita-

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Wilbur S. Deming is minister of our church in Washington, Conn., and a former American Board missionary in India. This article is the fourth in the "Ventures in Christian Living and Learning" series.

In 1812 the American Board sent the first American missionaries to a foreign field

Since then the Board has commissioned 4600 persons to carry the Gospel to 26 lands

Today 797 churches and 123,855 communicants represent our Fellowship in 14 lands

tion. Such efforts are being carried forward upon a great scale at the present time in numerous areas where the missionary is caring for refugees and in other ways helping countless victims of the war. Such work will have to be greatly expanded when the serious task of reconstruction is begun.

IV

But the post-war period will call for definite changes in emphasis and policies in Christian missions.

Our American Board has taken cognizance of this fact in the appointment of a Committee of Nine "to act as a steering committee for the continuing study and coördination of administrative, financial and promotional policies in meeting the new conditions and unfolding opportunities facing the American Board in the days that lie ahead." The Prudential Committee of the American Board recognizes that missions will face changing conditions and it is determined to do its part to meet the challenge of the times.

A trend toward coöperation in missions is already well advanced. This trend toward unified action and organization, both at home and abroad, will doubtless be greatly strengthened in the decade ahead. The denominational emphasis will decrease. This is as it should be. Christians in the Near East and Far East have little interest in the historical divisions that gave rise to our present denomination. The trend

toward unity should be a great blessing to the Christian movement throughout the world.

V

Another readjustment to post-war conditions will be a new emphasis upon equality, in terms of Christian strategy. There has sometimes been a paternalistic atmosphere in the missionary movement of the past century, although in recent years it has been much less in evidence.

Christians in America are in the habit of thinking of Oriental people as backward and illiterate and impoverished, needing the help of the more prosperous and intelligent people of the Occident. Of course there is widespread illiteracy and poverty in many areas where our missionaries are at work. But in the years that lie ahead, Christians of the West must eliminate from their thinking the paternalistic emphasis.

The new relationship between us and the people of China or India or Africa must increasingly be one of equality in fellowship.

This emphasis on equality will be recognized in the area of leadership. Already church policies in the areas of mission work are largely under indigenous control and this trend will receive added impetus in the post-work world.

Similarly the emphasis on equality will mean that more and more the control of finances by local leaders will be stressed. Christian missions will be a financial fellowship on the basis of equality and mutual trust.

Our schools reflect the strong conviction that Christianity builds with education

Our medical missionaries heal both mind and body, gave 807,156 treatments last year

Missionaries are giving unsparing efforts to healing the wounds of a war-torn world

Presumably the peace will see the end of the privileged status of white men in the Orient. It may well be that the missionary in the years ahead will find his work hedged about with certain restrictions. For some years mission work in Turkey has been under restrictions. In India there are political problems connected with the size of the various religious communities. But such restrictions should not be of an enduring nature. Today the Christians in India rank third in numbers among the religious communities and it is not likely that their religious freedom will be permanently curtailed.

VI

As the architects of the peace struggle with their problem of trying to establish a world order of justice, liberty and goodwill, they will find, if they look around, that Christian missionaries during this past century have been busy laying foundations for just such a world order. Much of the spade work has already been done. In a country like China, Christian ideals have found a place in various national policies such as the New Life Movement. It would be well for the architects of the peace to take into account this work that has already been accomplished.

Under the terrific impact of the present war, the bonds of Christian fellowship have held firm. They reach across the battle lines. Today the World Christian Community is a going concern. This is a happy augury for a future community of nations, bound together in coöperation for the common good.

If the peace settlement is to usher in a new day in international affairs, then the Christian churches of both Occident and Orient face a grave responsibility. They must help to provide the cement that will hold the world together. They must extend the hand of reconciliation to the people of all nations and thus help to heal the wounds—physical, mental and spiritual—brought about by the present conflict.

In the effort toward world unity, the Christian movement occupies a strategic position.

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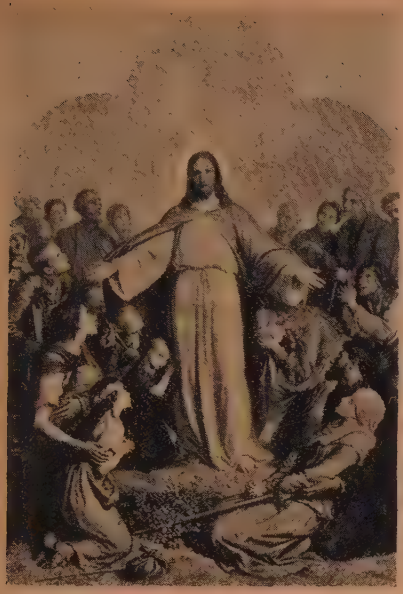


WORLD COMMUNITY DAY

By Mary E. Stearns

At Cleveland last December when many important church bodies came together in a Christian convocation, including the United Council of Church Women, Mrs. Albert Palmer of Chicago suggested in a board meeting that the church women of the country have an interdenominational meeting in the fall on peace.

The idea found favor at once, and when the chairmen and executive secretaries of national church women's groups were called together by the United Council in Columbus last June, this idea formed the chief basis for discussion and study. Although other questions were considered which greatly need united action by church women, it was felt that our first united effort should be devoted to a constructive program for peace.

As a result we have the plans for World Community Day to be observed on Armistice Day, November 11, as a coöperative venture for peace by church women's groups in every community throughout the land. Letters have been sent by denominational leaders to the president of every women's society in their denominations, asking her to coöperate and, if there is no local council of churches, to take the leadership in calling together all of the other presidents to develop the organization in their community for this day's observance.

This alone is a great achievement involving the possible participation of 10,000,000 church women. Just as the World Day of Prayer at the beginning of Lent has become an interdenominational project, cherished and promoted by church women's groups in countless places, so we are hoping that these same groups and many new ones will see the great value in an Armistice Day meeting for women. The basic

Mary E. Stearns is the chairman of the Women State Presidents, National Fellowship of Congregational Christian Women.

idea is "for all church women to unite on that day in a study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community."

World Community Day gives women a chance to turn the bitter irony of Armistice Day into a constructive movement for peace and world brotherhood. The theme for the day is *The Price of Enduring Peace.* The emphasis in the program materials prepared by the United Council is placed on prayer, study under qualified leaders, balloting at the end of the meeting on a few important questions, and listening to a nation-wide broadcast by outstanding personalities. The purpose is to bring to every woman the realization that the "Price of Enduring Peace" must be paid in every neighborhood, in every home, in every life in terms of Daily Living and Sharing.

We feel confident that our Congregational Christian women will support whole-heartedly this splendid venture of World Community Day, pioneering in a great program of Christian unity, and continuing their study in small groups during the winter. Excellent materials for these study groups are continuously provided by our denominational publications—for instance by "Social Action" with its May issue on *America's Foreign Policies.* Through church societies we have the greatest organized group of women in the world. Should not our influence be felt as we study and work together for a "new earth wherein dwelleth righteousness?" The reports on the balloting which the United Council is to edit should be significant and influential.

World Community Day is part of a nation-wide emphasis on World Order, for from November 1 to 20 the national interdenominational agencies are sponsoring "A Christian Mission on World Order," sending a flying squadron of speakers to a hundred cities throughout the United States. May every church woman have a personal and individual share in this Mission by observing World Community Day in her own town!

Every Member Canvass Material

A sample packet of material for your Every Member Canvass has been sent to your pastor. It will help you to conduct a successful Canvass this year. Order oday the material you will need for general distribution and for your Canvass officers. Missions Council, 287 4th Ave., New York City.

Adventure in Understanding

Mary Clark Cannon

"Isn't there anything we 'little people' can do about these great problems?" asked one member of our Community Committee. "These well-polished generalities and high-sounding ideals may be hard to realize in the maelstrom of hatreds seething in the world after this is over." "We ask for a world federation after the war, but do we know what it will involve on our part, individually or as a nation?" Our chairman looked excited. "A pet interest of mine might fit in here. Let's have a 'Peace Table' of our own!" Soon all of us were under way.

We opened our adventure in thinking about these tremendous issues by each choosing a nation to represent at our "Peace Table."

We studied what our chosen nation's minimum needs in the post-war world might be. We took fourteen representative nations—including Japan, Germany, India and Poland. Our sources were many: recent issues of *Missionary Herald*, the O.W.I., the United Nations Office of Information, books on Germany and Japan, Foreign Policy Association books, Social Action publications and each nation's information headquarters.

We worked on our individual statements through the summer, trying to make them brief yet inclusive. One woman studied what the church might say at the Peace Tables. It was necessary to choose arbitrarily what seemed to us most important.

Our "dramatized discussion" was planned for the Fall meeting of our Woman's Association and limited to forty minutes. Briefly, the outline was this:

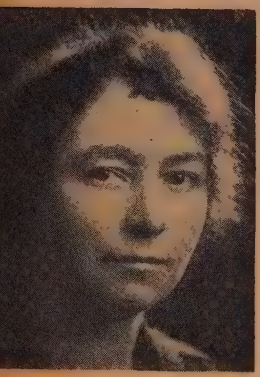
As the nations assembled, the Moderator spoke. Several vital points came into her introduction. She spoke of the privilege of the peacemakers and of peace itself as a "by-product of orderly human society." Then she called on each nation to present his brief statement. Interruptions were out of order. Then came a second round in which each nation gave only his key sentence.

This brought on the third round which was a babble of all the voices at once, repeating only a key phrase over and over, softly and slowly at first, but in increasing tempo and volume leading at last to a loud clamor of demands, which was silenced by the sounding off stage of the slow measured notes of a gong striking twelve. In the following silence the Moderator spoke of attitudes necessary for building a peaceful world, then called on the Church for her wisdom and guidance. This message was phrased simply, reminding men that permanent peace will come only as we accept the laws of God, thinking of all nations as members of one family within the fatherhood of God, and being equally concerned with the good of all. She closed the "dramatic discussion" with that great benediction: "O Thou strong Father of all nations, draw all Thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and Thy sun may shed its light rejoicing on a holy brotherhood of peoples."

Mrs. Cannon is the daughter of Alden H. Clark and the wife of our minister in Wilmette, Ill., and recently of River Edge, N. J.

Albert C. Hausske, China

Mary L. McClure, China



Jessie E. Martin
Turkey

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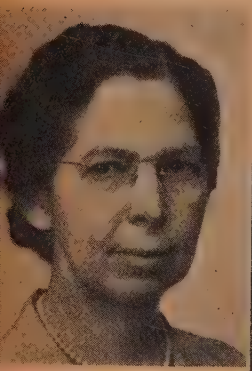

Alice C. Reed, China

Dr. Ruth A. Parmelee
Syria

Hazel M. Atwood, China

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This record is a thrilling
nging postwar opportunities

Elizabeth E. Ward and Philip H. Ward, Syria

Margaret Dow, China

Alice P. Lindsley
Turkey

Helen H. Smith
China

Susan E. Armstrong, China

"Gripsholm" Due December 2

A LETTER from the State Department says we may expect the *Gripsholm* to reach the United States about December 2. The *Teia Maru*, bringing repatriates from Japan, China, the Philippines and Indo-China to Goa, has been reported making steady progress. The complete list of passengers is not yet released, but the Department has confirmed all the names of those from Peiping and Tientsin reported in the October issue.

Travelers Reach Ports

Miss Hardeman and Miss Nelson of the Madura Mission and Mrs. Nilson of the Near East Mission with four children have reached this country after uneventful voyages. Mr. and Mrs. Ross Thomas and their children, who had been delayed for months in Durban, South Africa, waiting for a steamer to America, have now been reported from New Zealand!

Outward bound, Mr. and Mrs. Philip Ward of the Near East Mission have met again in their new station at Beirut, Syria. Mrs. Ward, as a badly needed nurse for the University hospital, was able to travel by air, while her husband took a roundabout route by ship. They were the first new appointees to reach the field since Pearl Harbor.

Miss Armstrong and Miss Smith of the Foochow Mission reached India after a rapid voyage and may be in China already, as another member of the same party has reached Kunming.

Outward Bound

The month of September saw the largest number of outward bound sailings of any month since 1941. Miss Lindsley and Miss Martin sailed to rejoin their school at Scutari near Istanbul in Turkey. Dr. Parmelee sailed for Syria to join a relief expedition being formed there under the Near East Foundation.

Miss Dow, Mr. Hausske, Miss McClure and Miss Reed of the North China Mission started on an adventure of faith for China via Portugal and Portuguese East Africa, hoping that eventually they can get connections for India and China. The report that they were on their way was greeted with a rapturous "Personnel news glorious" in a reply radio from West China.

A Report from Geneva

Tracy Strong, Jr., who represents the American Board and the Committee for War Victims and Services in Switzerland, has reported that he has been able to secure the release of approximately 100 French refugee students from reception camps and get them located in Swiss universities. Normally they would be in work centers instead. Part of the special grant of $500 from the Committee for his work has been used for the support of a group of refugee Protestant theological students from France.

Foochow News

No letter has come since the typhoon. A letter written just before it reports that most of the mission members from Shaowu had availed themselves of the Board's special grant to come down to Foochow for the first general mission meeting in years and for a badly needed change of scene. Bubonic plague was active both in Foochow and up the Min River. Inflation had reached the Foochow area with a vengeance. Flour was selling for about $20 a sack; Chinese brown sugar cost almost $1 a pound; and rice which used to retail at about $3 a load now cost $33. The missionaries are showing the effects of years of strain and inadequately varied diet, but are carrying on grittily.

West China Carries On

Even more difficult problems of diet and living costs face the group in West China, where also the Board has guaranteed to back them up with what money can do to meet the desperate situation. Miss Van Kirk is completely recovered, but Miss Boynton broke her arm in July. Mr. Cross, after conference with the rest of the group, has been assigned to post-war planning duty with the National Christian Council of China.

Mr. Hunter reports from Sian that Mr. Chang Heng-ch'iu, the able and beloved general secretary of the North China Kung Li Hui, has reached Sian and taken leadership in making contacts with the emigré church members.

October 11, 1943

Mr. Ch'en Ch'ang-yu and Mr. James A. Hunter, colleagues of many years, reunited in Sian to reopen Lu Ho High School, of which Mr. Ch'en Ch'ang-yu is the principal

Paul Reynolds conducts a worship service on "Vision Hill" at Lake Geneva this summer

BACKBONE OF DEMOCRACY

By Lucy M. Eldredge

"We are making progress." The words, spoken with quiet conviction by one who knows at first hand the inter-racial tensions in America, had a note of promise.

The speaker was C. S. Ledbetter, who has been the pastor of our Plymouth Congregational Church in Charleston, South Carolina, for twenty-three years.

We were talking about young people and he expressed the hope that more and more young Christians of all races would become personally acquainted with each other and with the best qualities and achievements of persons of every race, and so begin to bridge the chasms of misunderstanding that separateness always creates.

The beginning of this process of mutual acquaintance is quite evident in Congregational Christian youth circles.

In Charleston, there is a group of college students and young people just out of college—Negro and white—who meet once a month just to come to know each other better and to explore questions in which all are interested.

At one session, Catherine Moye, a graduate of Piedmont, reviewed *Native Son*, by Richard Wright. Another time the group investigated facts concerning the poll tax. Who pays the money? How is it spent? The answers amazed some. One white girl learned in this group that Negro girls are as interested in the good things of life as are white girls. It was a revelation and brought about a real change in attitude.

The speaker at the fall retreat of the young people of a northern city was an intelligent young Negro. "The young people were stirred deeply by his presentation and by

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Lucy M. Eldredge is the editor of youth publications for the Missionary Education Movement.

the sort of person he was," reported their director. "It is unfair that they had never been given an opportunity to know somebody like him before." A new day had dawned for one group.

Friendships that break down barriers are developed in our summer conferences. The New Jersey conference at Blair is outstanding for the richness of its inter-racial fellowship, possible in large part because of the coöperation throughout the year among the young people of the white and Negro churches in Washington, D. C. Last summer the Blair group on race relationships was led by a Japanese student and the contributions of both Negro and white youth were unusually constructive.

Chasms are also bridged as young people work together in service projects like the one sponsored by the Michigan Pilgrim Fellowship at Ypsilanti last summer. This was an inter-racial project carried on in the Negro area where many had come from the South to work in a bomber plant. What did the young people do? They cut wood and cleared brush for a housing project. They helped with a "tot-lot" for small children.

Every state could furnish additional stories. They are multiplying because every time young people come together to plan, they urge the youth of all churches to widen their fellowship and to extend their friendly community service.

This attitude was very evident at the Christian Youth Council of North America held at Lake Geneva, Wisconsin, this summer. Delegates attended from thirty-two states. They began the day on Vision Hill, thinking about the needs of youth in all lands and seeking God's guidance as they attempted to help meet these needs. Then they went to work to develop plans that are now being sent to thousands of local churches through all denominational literature and youth secretaries.

Racial misunderstanding dissolves when young people meet to worship together

One group of thirty young people spent hours thinking about the church and America's peoples—all of America's peoples. Japanese and Negro delegates brought their problems and these became the concern of all.

At the same time other young people at Geneva were discussing what youth must do about the post-war world and how local youth programs can be adjusted to meet today's needs.

Others are in the thinking of our Christian young people.

"Let's do something together" is the watchword. And every young person in every one of our churches is needed in this movement. Study and investigation will reveal the opportunity near at hand. A first step may be to help the young people in your church to widen their friendship circle.

"And at this point," says Dr. Ledbetter, "we are making progress—and we must make more progress."

The sixth article in the series, "America and Its People," appearing monthly in the "Herald" throughout the year.

"*Must*" Business for Our Churches

By Thomas A. Tripp

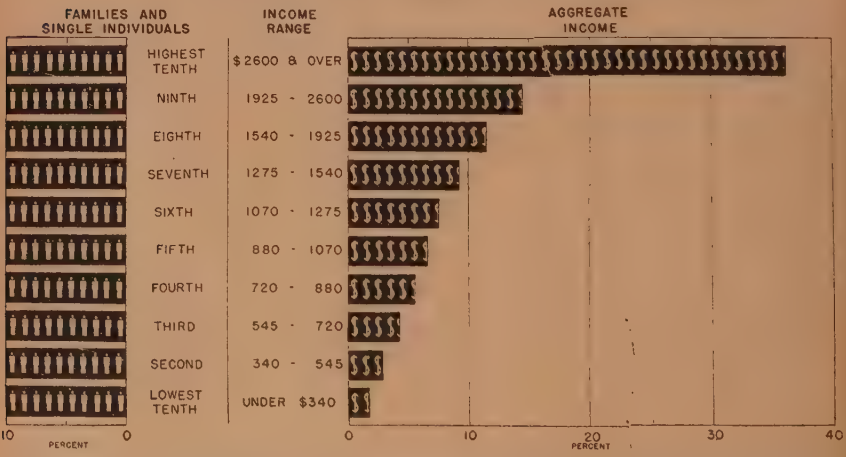
THE war is not over yet and there is much to be done before it is. But foresight in planning for the coming peace is needed now if the war is to be worth winning. It would be the greatest tragedy if we won the war and lost the peace. Many agencies are putting their minds to the task of postwar planning. Not the least of those are the churches.

Churches are probably best fitted to deal with many of the postwar problems. The staggering effects of the war are many but the greatest casualty is idealism. The world needs a pattern for sanity and for social morality when a war ends. The church has a pattern for shaping world events. That pattern is its Christian tradition.

The world is too close to itself to keep things straight but the Christian tradition makes it possible for men and nations to stand off and look at themselves, so to speak. It gives them a vantage point for self-criticism in the midst of nationalisms and class conflicts. If the church fails in the coming readjustment it will be withholding the only resource capable of preventing chaos.

Of course, the church has a job of worship and religious services which it has always performed in war and peace, in prosperity and depression, century in and century out. These functions are tremendous but not all-consuming and even they need to be directed toward the needs of the times. If the church is not a house of prayer it becomes a monstrosity but if it is no more it will be irrelevant and impotent in any age. In the postwar period, when mankind will be more prostrate than

SHARE OF AGGREGATE INCOME RECEIVED
BY EACH TENTH OF NATION'S CONSUMER UNITS



Each figure symbol represents one per cent of all families and single individuals. Each dollar symbol represents one per cent of aggregate income of all families and single individuals. Based on 1935–36 incomes and published by the National Resources Committee

ever before, the church has a special job to do.

The greatest practical need of humanity after this war will be the prevention of the Third World War. The churches should join their efforts to give leadership for the achievement of this objective. Injustice and inequality of opportunities for certain nations, races, and classes are the chief causes of war. What agency, other than the Christian church, can better attack these sins of man against man?

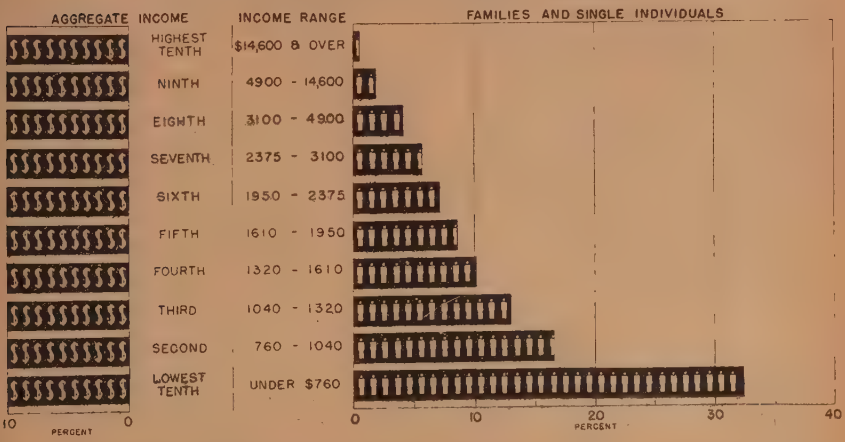
And what better place is there to begin than right here in America? Too many Americans have never experienced the much-praised American Way of Life. A third of all Americans overeat but 45 millions of them have an inadequate diet. At least a third of the people just cannot buy enough of the right food and the same number are poorly housed and clothed in average years. The "lower third" should seriously concern the churches if they have a positive answer to the question, "Am I my brother's keeper?"

The color of the skin determines whether you eat well in this Christian land, so-called. Negroes have less to live on than whites. In southern rural communities, Negroes average less than half the income of rural whites. In southern cities dark pigment results in only a third as much income as a white skin. Where was the church when the light went out for the colored races? Can the church make things brighter for dark peoples when the lights come on again all over the world?

If prayer and worship is to send up a sweet-smelling incense from the altars in the meeting houses, the churches must first stop wars, achieve economic righteousness and attain racial justice as a peace offering.

Thomas Alfred Tripp is the executive secretary of the Town and Country Division of the Extension Division of our Board of Home Missions.

PROPORTION OF NATION'S CONSUMER UNITS RECEIVING EACH TENTH OF AGGREGATE INCOME



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News and Views

BY ELLA G. SPARROW

Here we have an "Every Member Canvass" being conducted by our Bantu Congregational churches in South Africa. Upon learning that our churches in the Portuguese province of Inhambani, 600 miles to the north, might close because of lack of funds, an appeal was made to the Zulus of our Bantu churches. The treasurer sat at his table. Delegates came up one by one bringing notes and silver. More than $2000 was received and the picture (below) shows the pleased deacons with the "Canvass" results

The Young Ladies' Bible Class of our First Church of Bellevue, Ohio, raised $400 in personal gifts for much-needed sulfa drugs and radium for our American Hospital for Women and Children, India. Mrs. Lydia L. Davis received the $400 as a bouquet, a crisp new bill on each rose

Here are the materials of the "Fall Packet," sent to all of our pastors by our Missions Council in preparation for this year's Every Member Canvass

They own their own home. They have an income of about $325, almost all a ministerial grant. By far the greater part of their lives has been given to Christian service. Now the rising cost of living is a frightening threat to their security. By giving to the Christmas fund we can show our appreciation of their part in the building of our Congregational Fellowship

★ ★

Twenty-six ministers attended a two-week Institute at the University of Wisconsin under the leadership of Professor E. E. Schwartrauber, chairman of the Committee on Industrial Relations of the Council for Social Action, to study together various problems of labor and industry

Here Chaplain Wade L. Carter, formerly pastor at Weatherford, Oklahoma, performs a Jewish wedding ceremony at a U. S. Army air-field chapel. The story of our Congregational Christian Chaplains in this war is one of heroism and sacrifice which cannot be fully told until the war has been brought to a conclusion

★ ★

Our Chaplain George P. Weiss, stationed at an Alaskan post, is fortunate in having a former theological student as his assistant. Their duties are many and varied, the dog team and sled their means of transportation to outposts where they hold services and Communion, distribute ever-welcome New Testaments, and talk with lonely, isolated servicemen

SUPPORT YOUR CHURCH

BY HERBERT HOOVER

WHEN our nation was founded, it drew its strength and being not only from great political and social truths, but from spiritual convictions . . . from a deep and abiding faith in Almighty God.

From our religious faiths came the great inspiration that men should be free . . . free in worship, free in conscience, free in speech.

From the churches of America came that revolutionary pronouncement of the dignity of individual men in the Declaration of Independence—that men "are endowed by the Creator with certain unalienable rights" upon which not even government may infringe.

Just as our nation was founded by faith in God, so also can that faith sustain our nation in this time of dreadful trial. Our enemies have decried and sought to destroy our religious faiths. Theirs is the boast that cunning and brutality can rule the world. We refuse to believe this. We know that if civilization is to live it must be based upon religious faith and upon compassion that is part of faith.

We know that America has become great, that civilization itself has marched forward because its people, its heroes and its martyrs were sustained by a courage that came from a Source above. Men who today face death and danger feel it sustaining them. On the seas and on the battlefields we know how much it means to them.

Our spiritual life centers in the 200,000 churches of America. As you worship, you will feel it all about you. You will feel it as you fill the empty places of the men who have gone to serve their country in its time of need. You will feel it when you witness the churches' great task of healing the hearts of those who mourn, of bringing strength to those who must be strong.

The churches call upon you to help rekindle the fires of our faith . . . to make that faith an active glowing part of your personal life . . . even taxing yourself for the spread of that faith.

The world hungers for spiritual strength.

PLANNING TOGETHER

By Leon E. Grubaugh
Superintendent, Colorado Conference

THE ministers and ministers' wives of the Colorado Conference held their second annual "Fellowship and Planning Conference" at Sylvan Dale in the Rockies from August 31 to September 3.

So happy and valuable was the first conference last year that it was repeated with far greater success this Fall. Seventy ministers and wives of the Conference were registered in advance.

The entire group ate together and met together for worship in the mornings and evenings at the worship center in the lodge beside the Big Thompson River. Following the morning worship services, they again met together for inspirational addresses and discussions on the common problems of Christian life and service through the churches.

The afternoons were spent in fellowship, recreation, reading, fishing—and a separate meeting for ministers and wives for an exchange of parish experiences and church plans for the year's work.

A display of the latest and best books was held in the Library, together with an exhibit of all literature published by our Boards and Commissions.

In addition to the Minister and State Superintendent, who helped plan and direct the program with the aid of a Findings Committee which made a study of the first Planning Conference, resource leaders and speakers for the formal meetings and seminars included Superintendent Adams of Nebraska; Clark P. Garman, former missionary to Japan and now associated with the Colorado Conference as Minister to Japanese-Americans; Ivan R. Welty, Chap-

Colorado Conference ministers and their wives plan together for the year's program

Friendly fellowship and exchange of ideas are valuable parts of every conference

lain; William O. Rogers, Dean; Conrad Sauer, Pastor-at-Large of the German Conference; Wilfred H. Bunker, chairman of the Department of Missions; Joseph C. Cleveland, chairman of the Department of Evangelism and Churchmanship; Harold W. Wright, chairman of the Department of Social Action; and Raymond A. Waser, chairman of the Committee for War Victims and Services.

The new Plan Book, "A Plan for Action," was presented, and discussions on the total program of our churches were held under the direction of the Superintendent, chairmen of Conference Departments, and the resource leaders. Definite steps were taken for the more effective use of the Plan Book in our local churches and the State Conference.

Mrs. Grubaugh led the separate meetings of the ministers' wives. In addition to discussing the work of the minister's wife and her place in the home and church, a very interesting presentation was made of the new book, "The Shepherdess," by one of the group.

The free afternoons for fellowship, reading and recreation were of great value to all. The group games and competition under the leadership of "Mel" Dorsett and his able assistants will long be happy reminders of a deep and lasting friendship.

Each day of the retreat was brought to a close with a short evening session of purposeful discussion, worship and inspiration. The new Kodachrome slides on the work of our Committee for War Victims and Services were shown one evening, together with a presentation of other visual aids for the churches. Another evening was given to a discussion of books and literature, with emphasis on the best tools for the minister and his church.

The first outstanding value of our Fellowship and Planning Conference was the feeling of spiritual kinship and unity engendered during the days spent together. A second value was the opportunity of taking a look, from afar, at church opportunities and responsibilities, and girding for the task which lies ahead this year. But the greatest value, perhaps, was the inspiration to a more consecrated ministry and a more carefully planned Christian service in our local churches and communities, and in the Christian world outreach.

Will You Help?

By Elizabeth G. Whiting

We Christians stand on the threshold of a greater challenge to serve in His name

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THIS autumn, the National War Fund will attempt to reach every citizen in the United States with its appeal for emergency needs.

To the ministers and members of Congregational Christian churches who have been contributing to the Committee for War Victims and Services, this new drive may raise some questions which it is important to clarify.

The simplest way to do this is to quote from a booklet prepared by the National War Fund. It is clearly understood that the National War Fund can ask its contributors to support only health, welfare and relief services as distinguished from religious activities. Like most philanthropic organizations in this country, some member agencies of the National War Fund have either been sponsored by or affiliated with church groups. Where such groups have an interest in religious and spiritual services which may be closely related to relief activities it is clearly understood that such services will be financed through contributions made by religious bodies or their members, and not through the National War Fund.

"Campaigns will continue to be conducted through the churches and will not constitute duplication of effort, but rather a supplementary service which the National War Fund itself cannot provide."

Although several of the agencies to which we contribute will be

Ugh! It tastes awful! But cod-liver oil means new vitality for these Spanish refugee boys in France. You can help restore their security and self-confidence

largely supported by the National War Fund, much of our work receives no help from it. Your gifts to the C.W.V.S. are supporting the following uniquely Church services. 1. Assistance to Congregational Christian Chaplains; 2. Assistance to churches near armed service bases; 3. Assistance to churches in defense communities; 4. A program of ministry and relocation for Japanese-American evacuees; 5. Support of Congregational Christian conscientious objectors in Civilian Public Service Camps (designated funds only); 6. The Congregational Christian Service Committee; 7. Relief and service by our missionaries in China and India; 8. A special relief and service program in Britain administered through the Congregational Union of England and Wales and our own service worker there; 9. Aid to missionaries whose home churches in Europe cannot support them; 10. Contributions to the American Friends Service Committee; 11. Three special workers in Europe—in Geneva, Lisbon and on the staff of the World Council of Churches.

It is evident that we are only on the threshold of expanding opportunities as the progress of the war opens occupied countries to those who would minister in His name and for His sake.

This year the word sacrifice will have a deeper and more poignant meaning to us as the reality of war comes to every family in the United States. The Christian Church is sign and symbol that "man does not live by bread alone."

Our responsibility is clear. One million members of our denomination giving regularly, sacrificially, "until it hurts"—will find their little hurt transmuted into a healing river of mercy.

Elizabeth G. Whiting is Associate Director and Editor of Council for Social Action.

FIELD FLASHES

BY DOROTHY P. CUSHING

FIRST FRUITS

THE first class to graduate from the Jan H. Hofmeyer School of Social Work in Johannesburg, South Africa, whose director is our Dr. Ray E. Phillips, was snapped up before the ink was dry on their diplomas. They are now employed by municipalities, governmental and private agencies, the Y.M.C.A. and War-Time Services. Calls are in for more such trained men and women as soon as the school can produce them. In Colonial administration circles in London, discussions have taken place suggesting that this school be made the training center of social workers for the British colonies and mandated areas in Africa.

MT. SILINDA CELEBRATES LANDMARK

FIFTY years ago, the first missionaries of the American Board arrived in Mt. Silinda, South Rhodesia, Africa. This landmark in the history of Christian work was observed by our missionaries and the Africans. A cabled message was sent in behalf of the churches by Miss Mabel E. Emerson: "With thanksgiving for 50 years' achievement I send greetings to church and mission on behalf of the American Board . . . ."

GREAT ACORNS

OUT in Klamath Falls, Oregon, a lumber town where the community church has just celebrated its 50th anniversary, Eugene V. Haynes, pastor, tried an experiment. Seeing the situation in which children were left when mothers were doing defense work, he started a "Play School." This experiment led to the County Welfare Department's sponsoring a city-wide survey to determine the need for such schools. A government appropriation has since been granted and will be administered and conducted as part of the public school system.

MUST THEY BE STOPPED NOW?

OVER 2800 children are enrolled in the primary schools of our East Africa Mission. With enthusiasm, teachers and pupils are planting gardens with vegetables, flowers, fruit trees, sisal, and even timber.

Every child spends two hours a day in industrial work after school. Through Christian education they are being trained for life. Eight new teachers have had to be secured. With growing demands for teachers, the payroll has increased, but income has not gone up to match. Government grants have not been decreased, but neither have they been increased. So, reports Arthur J. Orner of Chikore, unless more gifts from America come in, some of the schools must close during this important period in history.

SO WE HAVE TAXES?

TURKEY is on a "pay-as-you-go" plan, says Paul E. Nilson of Talas. Each month one-fourth or one-third of all salaries are collected. All food prices have gone up from two to ten times. Turkey is supporting a large army. Ninety per cent of her soldiers are villagers, so village labor is scarce and food expensive. It is no strange sight to see young Turkish soldiers learning how to operate long strings of jeeps. American Board schools are full to overflowing. Never in their history has there been such an enrollment of Turks, or such confidence in America, declares Mr. Nilson.

FOUR SERGEANTS HAVE NO CUSS WORDS

TAKING British boys "under their wing" and giving these soldiers a taste of home life and cooking has been one of the contributions to the war of Paul and Betty Cassen in Sirur, India. At one time they had four British sergeants—in civilian life a miner, a butcher, a bus conductor and a truck driver. Four days together and no cuss words, testify the Cassens. Even the sergeants were surprised! The Cassens learned much from them about the spirit of the "little people" of Britain and what the men were fighting for. The sergeants enjoyed meeting the Indian Christians, seeing their homes and watching them at work.

DID IT RAIN?

THE first of five Daily Vacation Bible Schools conducted in the Powder River Larger Parish of Montana was about 45 miles from Broadus. While the others prospered, this particular school was never finished. The reason was that for days the rain came down until the roads were impassable. The school did carry on for five days, and one helper traveled ten miles each day over what Gale Anderson, pastor-at-large, called the worst hilly trails he had ever seen. In this area where distances are great, roads are poor, telephones are nonexistent, and the weather unpredictable, a careful schedule of Vacation Bible Schools has to be worked out. This is the only formal religious training these children get outside of an occasional church service.

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If "the issue of this war is the basic issue between those who believe in mankind and those who do not," then it's time to be thinking about our race relationships

IT'S TIME TO BE THINKING

By DWIGHT J. BRADLEY

FOUR years ago, Max Lerner wrote a book called, "It Is Later Than You Think." A lot of people pooh-poohed it. But not now. We learned one Sunday afternoon in December, 1941, just how late it was. Almost too late!

But not quite. We caught ourselves in time. Caught up with the clock. Overtook the rush of history.

Oh no, the war is not won. Not nearly. But we are winning it. The V of victory is no longer just a brave gesture. The stars that fought in their courses against Sisera still fight against the oppressors of men.

Yet, even so . . . . What of it if once more a victory comes to naught?

Mr. Henry J. Kaiser was interviewed by the New York *Times* on September 12th. Hear what this genius in war production said:

"He had made up his mind earlier," the interview reported, "to devote all his attention to war work, leaving post-war planning to others."

Then he went on in direct quotation, "I have been unable to do it. They are inseparable and I find myself thinking in post-war terms all the time, planning and talking about it with the nation's industrial and business leaders. I am an incorrigible optimist, but sometimes it strikes me that there is so much to be accomplished and so little time."

And so it is. If we don't think now it will soon be too late to think. The crisis of peace will arrive.

But thinking alone is not enough. Crooked thinking is worse than stupidity. Now is the time to think —but to think straight.

What, then, is straight thinking? Straight thinking about the issues of

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While our boys fight and die to make the world free, Negroes ask "Whose Freedom?"

war and peace? Let's not be dogmatic. Let's reason together about it.

Can we say, to begin with, that in all our thinking we should put democracy first? That is, the rights and privileges of the common man?

What do we think of the "Four Decencies" set up recently by the British Trade Union Congress? Besides the "Four Freedoms"—which, of course, they want and are fighting for with all their might and main—these men and women of Britain ask for a handful of concrete things: (1) decent homes, (2) decent jobs, (3) decent education, and (4) decent social security, meaning cash to pay the doctor and to provide for an independent old age.

Do these sound like reasonable demands? For everyone? Why does not everyone already have these things? Stop to think. Why?

You who read this article are Christians.

How does one follow Jesus? Go in the opposite direction and pretend that Jesus is leading on? Hardly. Yet, isn't that what we do? Which way is Jesus really going? Today.

Toward democracy? Toward human freedom? Toward health and hope and security for "the least of these," his brothers? That's the way he started two thousand years ago.

Of course, a lot has happened since Jesus of Nazareth began his long trek. It's time to be thinking about that. We are in the machine age. Our inventions are changing everything, even human nature. They make things possible that nobody dreamed of when the Lord Christ first set forth. These are the things that people want—the things for which humanity hungers.

But to get them into people's hands means organization. It means planning—by government, by private enterprise, by scientists, by teachers, by all leaders of thought. Planning now. Planning for the years to come.

Isn't it time to be thinking? The enemies of democracy, of freedom, of decency are. Why not start doing it ourselves? In a big way. Before it is too late.

For example: Here is a statement on racial discrimination, adopted by the Council for Social Action at its annual meeting in September.

What do you think of it? Will you back it up? Do you see its implications? Are you ready to help make it effective, in your community, in your life?

"Christian faith requires that all men, regardless of social or cultural distinctions, are to be treated as sons of God and brothers one of another. Under this faith, many members and churches of the Congregational Christian fellowship are condemned before God and man for acquiescence in patterns of segregation.

Happily, some churches are relatively free of such discrimination, and may serve as sources of encour-

agement and guidance. But problems of racial justice and threats to minority rights and public security are hourly becoming more insistent in most American communities, as exemplified in recent rioting in Detroit, Los Angeles, New York, and other places.

Tensions and similar incidents are certain to increase, unless instant and courageous action is taken, as the war progresses and the peace brings new hopes and fresh disillusionments.

The Council for Social Action therefore entreats Congregational Christian ministers and churches immediately to exert every appropriate influence—

1. To transcend or to destroy the devices by which our churches have adapted themselves to racial segregation.

2. To expose and attack discriminatory practices in their communities with respect to education, housing, employment, public transportation, voting, facilities for health and recreation, and the like. It is especially recommended that support be aroused for the creation of an Interracial Committee, truly representative and adequately staffed and financed, in every community where injustice prevails or destructive conflict threatens.

3. To make our nation exemplary both in its domestic policies and its foreign relations, of equality that destroys caste and of freedom that shall enable all men, without restriction by race or national origin, to participate in the benefits and the building of a good society.

As tokens of this purpose, we urge the abolition of policies of discrimination in the armed services of the nation, the invalidation by the national Congress of the poll tax as a prerequisite to voting for federal officials, and the rapid integration into American communities of loyal

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Two lads lend help and reflect our horror that such things can happen here (Detroit)

Japanese-Americans still held in internment camps.

With respect to international relations we advocate the repeal of legislation which prevents entrance of Orientals to the United States on the same terms as those accorded to all other peoples, and positive action by the governments of the United Nations concerning the relief and rescue of Jews in Europe.

By these and other appropriate means we would promote the creation in America and in the world of a society that transcends differences because it gathers them up into a higher community of life under God, who manifests His creative power in diverse ways but cares equally for every living soul."

For five years, Dwight J. Bradley has been the Director of our Council for Social Action. Dr. Bradley's resignation as Director became effective November 1.

Have You Read?

By Hugh Vernon White

THE NATURE AND DESTINY OF MAN, Volume II, by Reinhold Niebuhr. Scribner's. $2.75.

The second volume of his Gifford Lectures contains the positive integrated and mature statement of Niebuhr's conception of Christianity. It contains no lack of brilliant analysis and dialectical thinking; but it arrives at conclusions that are clearly stated and adequately grounded in the nature of the Christian faith and in the historic interaction of Christian thought with the ideas and movements it has encountered through the centuries.

This is not theology, at least not systematic theology, although it deals with the content of theology. It is rather a philosophy of Christianity in its relation to the historic process. Such a philosophy is urgently needed today in Protestantism. Roman Catholic Christianity has taken seriously the need for a solution to the problem of the place of Christianity in the secular life of mankind. But Protestantism has, in the main, been woefully deficient at just this point. The rough and ready solutions proposed in comparatively recent times have lacked historic perspective and theological depth and competence. Reinhold Niebuhr has been the major figure in the challenging of this deficiency. He has been a "gadfly" to a secularized and superficial liberalism. But he is also a constructive thinker doing spade work to furnish liberal Christianity with the understanding and conscious direction it has lacked. The second volume of his Gifford lectures is a crowning achievement of constructive thinking on this fundamental theme.

I shall make several brief and rather dogmatic appraisals of the book: 1. The nature of the Christian life as being committed to a moral absolute and at the same time responsibly involved in the relativities and compromises of social existence, is about as plainly stated as the facts permit. Niebuhr has been charged with being unnecessarily paradoxical in his form of expression, but this is a matter which is intrinsically paradoxical and which therefore can only be so expressed. His thought and words follow the reality with which they deal.

2. The author disposes clearly and finally of the often made charge that he is a "Barthian." On pages 64, 66–67, 116, 117, 159, 254, 279, 309, Niebuhr specifically states the points at which he stands in direct opposition to Karl Barth and they are important points. Incidentally, the passages constitute an illuminating commentary on Barth and a discriminating appreciation of the valid elements in the continental theology.

3. The clearest analysis of the sources and of the faults and virtues of (1) Roman Catholic, (2) Lutheran, and (3) Calvinistic positions on the role of Christianity in history that I know of is found in this volume. With the revival of Thomism in the Catholic church and the growing responsibility for civilization that rests upon Protestantism, every minister and church leader should learn this analysis and appraisal by heart. I should place it side by side with Sabatier's great book, "Religions of Authority and the Religion of the Spirit."

4. The proper appreciation of reason and the plain demarcation of its limitation is to be found here. Christianity rests on faith, on the "existential" relation of man to God. It is not primarily a thought or a system of thought. So man is called to faith, to humility, to obedience, to a love that finds no full support in reason and no complete validation in history. And this is the word, not of an obscurantist, nor of an anti-intellectualist, but of one who is perhaps the keenest and most sophisticated Christian thinker of our generation.

The Council for Social Action is preparing a new packet on Peace and Post-war Problems for local church discussion groups. Order from the Council at 287 Fourth Ave., New York City.

PROFILES

THE American Board announces the appointment of two more career missionaries. Dr. and Mrs. John Carrell Morris of West Boylston, Massachusetts, will go to American College, Madura, India, where Dr. Morris will teach physics. At present he is doing research work in the Chemistry Department of Harvard University. Dr. Morris was educated at Rutgers and Princeton (Ph.D., Physical Chemistry) and Mrs. Morris holds an M.S. from the College of Home Economics, Cornell University. The American Board hopes to send Dr. and Mrs. Morris to India in the near future.

Miss Flora E. Manwell, R.N. of the Near East Mission married Mr. John K. Stene, in Palestine recently.

Rev. R. H. Evans, pastor of the Community Church at Winfred, South Dakota, has accepted a call to the pastorate of the church at Valley Springs, South Dakota.

For the past ten years Dr. Buell G. Gallagher has been president of Talladega College, Talladega, Alabama. On January 1, 1944, he will become Professor of Christian Ethics at the Pacific School of Religion in Berkeley, California. Under Dr. Gallagher's progressive leadership, Talladega College completed a substantial endowment, built a beautiful and adequate library, a teachers' home, improved its buildings, modernized its curriculum, assembled a strong faculty, became a recognized national institution for Negro youth and also kept out of debt. These achievements were recognized by Oberlin College last June in conferring on Dr. Gallagher the honorary degree of Doctor of Divinity.

Word has just been received by the American Board of the safe arrival in Beirut, Syria, of Mr. and Mrs. Philip H. Ward. Mrs. Ward who, with her husband, is a newly appointed Congregational missionary, made part of the trip overseas by air, thus reaching her destination ahead of her husband who traveled by boat. Mrs. Ward will be associated with the American University hospital while her husband will be a member of the faculty of the Near East School of Theology in Beirut.

Rev. George Penn, pastor of our church at North Miami, Florida, since 1938, has resigned to accept the pastorate of the First Church at Daytona Beach, Florida.

Rev. Martin H. Grosz has accepted a call to the German churches of Carlock and Gregory, South Dakota, after a pastorate of five years at the German church of Fredonia, North Dakota. Mr. Grosz was born in South Dakota and educated at Redfield and Yankton. He was ordained in 1936.

Dr. Alfred C. Wright, for 42 years a Congregational missionary under the American Board in Mexico, died in Eugene, Oregon, on September 13. Dr. Wright began work in Mexico in 1886 and was retired from active service in 1928. Twice during his 42 years in Mexico his work was interrupted by revolutionary conditions, but he always returned to his post promptly. He spoke Spanish fluently and is especially remembered by the Mexican Protestant churches for the hymns he wrote for the Mexican Church. Dr. Wright is survived by a son, Professor Leavitt O. Wright of Eugene, with whom he was living, and a daughter, Miss Margarita Wright, now a Congregational missionary in Guadalajara, Mexico.

The American Board has been informed that Mrs. Paul E. Nilson and four children are at present en route to the United States from Talas.

This fall New England churches will have the privilege of hearing and meeting Clara Lee Henderson, soprano soloist of Tillotson College, Austin, Texas. Dr. Warren Denison says, "She is another Marion Anderson. She has a golden voice and a charming personality." The purpose of Miss Henderson's visit is to increase intelligent concern in the churches for one of our home missionary colleges, and also it is hoped that friends will be found en route who will be interested and able to help Miss Henderson continue her education.

Roger Eddy Treat, minister of our Bushnell Congregational Church, Detroit, Michigan, and Allan I. Lorimer, minister of Plymouth Congregational Church, Seattle, Washington, have been elected to the Prudential Committee of the American Board of Foreign Missions.

Miss Charlotte W. Beals, R.N., who is under appointment for service in India with the American Board, has received the Glickman Award for excellency in obstetrical work at the Springfield Hospital Training School. Miss Beals is the daughter of Drs. Lester and Rose Beals, retired missionary physicians to India.

Milestones

THE deathless spirit of Mrs. Herman A. Stark of St. Paul, Minn., still lives and loves and works in her home where with husband, daughter and son she built a life of understanding and affection which was sensed by every visitor.

It lives in her church, St. Anthony Park, and in the state conference where she has long been a leader and advisor, trusted for her devotion and her unerring judgment. It lives in the woman's fellowship of the state where, having served her term as president, she has been the understanding friend of her successors and a quiet power in the state board.

It lives in the St. Paul Y.W.C.A. and Camp Fire Girls of which organizations she was president at the time of her death. It lives in the American Board of which she was vice-president and especially in the Prudential Committee whose members came to know her strength.

In all these relationships she worked quietly and effectively, wasting no time on personal ambitions or petty annoyances. First things were really first.

Her wider responsibilities did not divert her from loyalty to her own church nor did they encroach on home life. Deep undergirding religious faith, integrity, stability, understanding—this is the Mrs. Stark her friends and family knew.

(*Mrs. E. E. McClintock*)

The 134th Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at the First Church (Congregational) in Cambridge at two o'clock on the 8th of November. An interesting program of discussion groups and speakers has been arranged.

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It will help to found churches and to build sanctuaries for the worship of God which are in harmony with our Congregational and Christian traditions.

It will soften the harshness of race antagonisms which are to so large an extent the source of present world troubles.

It will minister through hospitals and clinics in certain areas of particular need.

It will help to provide very modest pensions for aged or disabled ministers or their widows who are in especial need.

The support of The Board of Home Missions depends upon current gifts, legacies and the income from invested funds. The Conditional Gift plan enables the donor to insure himself or herself a safe and generous life income and at the same time undergird this most important work.

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through the

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